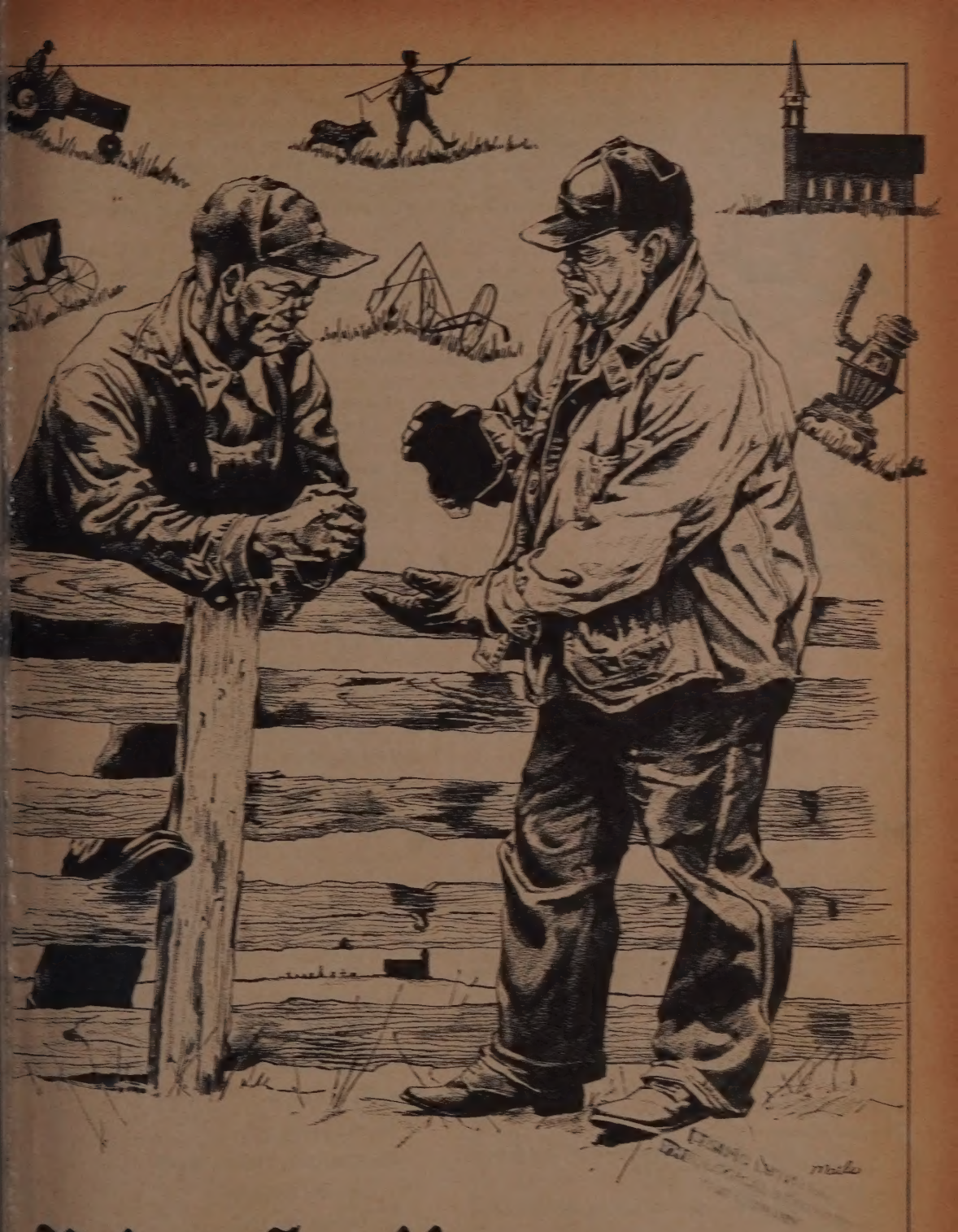

Lutheran Herald

RURAL LIFE ISSUE

May 6, 1958 • Vol. 42 • No. 18

There isn't much talking when Jimmy and I walk out here together. We both just stand and look quietly out over the moving wheat field. He thinks his thoughts and I think mine.

My thoughts are usually about Jimmy—what kind of a boy he'll grow up to be and how he'll make the big decisions of his life. Will he stay on the farm or won't he? That tree he planted on his sixth birthday—will he stay to enjoy its shade? Will he be a Christian farmer? It's been my dream ever since I saw him as a two-year-old pushing his toy tractor across the dining room floor. . . .

A boy shouldn't stay just because of devotion to his family—not just because his forefathers lived there. If Jimmy stays, I want him to stay because there is a full life here. I don't want him to be half-ashamed of the farm—ashamed of his rough hands and his sunburned neck.

I'd like to think that he chose the farm because he feels that farming is a sacred calling. I'd like him to stay because he loves the out-of-doors—the clean taste of the wind in the early morning, the cool shadows along the stream, the sun-dappled grass.

He will learn to love other things about the farm. He'll like to sit tractor seat with the warm sun back. He'll get joy out of seeing th warm splashes of rain on a sun-pa field. He'll learn to love the welco the yard light as he returns late town. He'll learn to love the mute tude of the farm animals as they' and tended. . . .

. . . I guess you'd say I want learn to love the land—working the wind and the weather—learn know the mysterious stuff of the looking with wonder at the aw process of birth, growth, death, and rebirth.

Then, if he is a farmer, I want have a Christian farmer's sense of tion. I hope that he can grow to stand the size of his job—to see his grainfield the faces of the h Farming is a business but also a life, and I'd like Jim to see it as a way of life.

I want him to see the excitem working with nature. I have see many farmers with grasping snatching the earth's gifts and it wounded and desolate. Someho youngsters must learn to regard th as a sacred gift of God, to be tende reverent diligence.

From *First the Blade*, by E. W. Mueller and Betty Westro

In this issue . . .

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The Church in Today's World

Among Lutherans

Within the ELC

Lutheran Herald
Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA REROEM

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. A Rural Church Faces the Future

By Dr. T. F. Gullixson

statements dated in 1958 should certainly alert he Evangelical Lutheran Church. One is Presi- senhower's, in a message to Congress: "There has ore change in agriculture within the lifetime of w living than in the previous 2,000 years."

ther, an item from a Minneapolis paper: "There 00 fewer farms in Minnesota today than seven- ars ago."

obvious that the changes here indicated will not r rural communities by. The facts presented in- to remember, and challenge us to think.

e pages are hardly the place for detailed recol- of the revolutionary mechanical changes that ached into every corner of our rural scene.

speak of a "revolution" it is to add together the iences of three revolutions: in farmstead ma- , in transportation, in communication. It is to n the scythe and sickle to the self-propelled com- rom the rattling lumber wagon to the truck, ion wagon, and sometimes to the "flying farmer" from a weekly or monthly visit to the country or news, to the telephone, the radio, television, city daily delivered every morning at the farm- te; from the smoky kerosene lamps and lanterns REA yard lights and extensions; from the cellar the deep freeze; from the wooden pump to pres- water systems.

e and other revolutionary changes with all their tions confront each congregation, no matter how l well established, with the setting in which it living and working tomorrow.

things do not change. God is where He was. what he was. The wage of sin still is death. Word in Law and Gospel is what it was.

hese changeless things are in a changing world. hink! Thirty-two thousand fewer farms in one ithin seventeen years! Fewer farm homes, larger s, power machinery 'till the young folks are no needed at home, are no longer economic assets an no longer find opportunities for a satisfying there!

picture makes me think and wonder which ones many country congregations I have known now sit very loosely in the pews which once were over-crowded, which of the many pastors I knew as students are now confronting the consequences of "the revolution" in their parishes. We need not detail these consequences in Sunday school, in youth work, in choir work, in the general morale of church and community.

Let us never bemoan the changes which have so lightened the brutal toil of the old ways, and have so brightened the isolations of the old days; but rather dedicate ourselves to so using them as to banish or keep in subjection the evil possibilities of them.

A mighty assignment confronts the enlightened laity of this "post-revolutionary" day. The old days and the old ways will not come back. The new ways make possible a new day in rural church work too.

Some of us can well remember the tight nationalistic lines on which our churches were organized. German Lutherans, Norwegian Lutherans, Swedish Lutherans, Danish Lutherans—in strict nationalistic alignment establishing congregations by horse and wagon estimate of distance just as the railroads established their towns by the distances a farmer could be expected to drive in delivering his produce.

Then entered another painful reality into the process of establishing rural churches, namely inter-synodical strife and consequent rivalries. Among Norwegian-Americans, four sets of loyalties and consequently four incentives to rivalries in organizing congregations in new settlements.

This combination: nationalistic segregation, synodical loyalties, and mutual distrust in doctrinal matters, together with individual congregations often established with consideration for driving distances, have dotted the rural landscape with little churches supported by small groups at the outset and now caught in the consequences of the agricultural revolution.

The question confronts even the most consecrated supporters of local congregations: What is the future of a denominational pattern such as the one now presented by the Lutheran synods on this continent, and particularly of the upper Mississippi valley?

A blind loyalty, to use the gentlest term, will often say: "Our grandfathers set this up this way; our fathers

sustained the structure just so; we will hold on 'though half the pews are never needed, 'though half the time we are without a regular minister."

But what can be done? The very same mechanisms which have made the farms bigger and taken so many farm houses away can be utilized for the solution of the Church's problem, as they already have been used in the educational picture where there used to be a little white school house every two miles along the checker-board country roads.

Loyalties—to God's purpose with every country church will be needed for the solution. Co-operation—in seeking, in finding, and in upholding the solution which best serves the faith and well-being of the area will be needed. Administrative leadership and constructive planning of inter-group relationships and continued endeavor will be needed. All these among the lay members of the congregations concerned, in whose hands the solutions will lie. When the enlightened lay folks of our country churches really back up and look at this issue which overshadows us, and with one another seek a better way, they will find it.

In view of the Lord's gift, the ministry of reconciliation, it is a solemn matter to organize a Christian congregation and to awaken the loyalties engendered by such a gift. It is a serious matter to let a congregation die, leaving prostrate the loyalties of the final membership.

By careful, sympathetic approach, by transfer to higher, wider loyalty, very few little rural churches will need to die. This "sympathetic approach" must be worked out by the lay folks themselves, with and without ministerial guidance, but always by the lay folks as the principal actors in the matter.

I would be bold enough from my place on the sidelines to suggest that this problem deserves the collective attention of our rural lay people in much wider circles than the struggling congregations concerned. The district is not too large a unit in confronting full face the issue; certainly the circuit is vitally concerned.

Strong rural parishes may well be enlisted in support of mission churches in urban areas, for that is where so many young couples from the country will be living; in fellowship of interest for the future of the Church in villages and open countryside, these same parishes should sympathetically give counsel and support in all sincere attempts by the members of less fortunate rural parishes to find the new way for the new day.

Striking results have been attained, for instance, in our North Dakota District by a layman working with laymen who already are moving ahead of the official consummation of our coming union. The union of 1961 will present many opportunities for strengthening rural parishes. There will be no time for such tardy action as marked the years following our Union in 1917.

In realignment or reorganization for the purpos more effective parish, there will be involved preservation, in the office of the new parish, of t ficial records of each congregation, ministerial act tory, official minutes, official documents, etc., th may know that each congregation lives on in th parish.

There will also be involved respect for and utilization of church buildings. Sometimes one ha added to another for an enlarged new sanctuary; times one may supplement another as an educ unit; sometimes it may be maintained on its old dation as a funeral chapel or a place for an occ auxiliary meeting.

This raises the question as to proper and cont care of the God's Acre, the cemetery by the old c It goes without saying that the burial records a cemetery plot will be kept in the office of the en parish. It should also go without saying that every yard within the parish area will be tended and regardless of where regular parish services are Perhaps even now each circuit, outside of metro areas, should have an officer or a committee would drive by each country churchyard and then ly call the attention of the congregation concer conditions there.

At any rate, any plan for consolidation of ch should involve commitment as to permanent care graveyard. Who knows? They may yet one day demand by an industrialized society where urban plots over-crowd one another already.

Admittedly the problem of keeping a minister acute in those parts of our field where the pastor crossing the trail of one or two other Lutheran as each one is busy in the heart-breaking task of churches small and growing smaller with no ch a more effective future.

I believe that the situation calls for the cons enthusiasm of the young manhood and womanh these country and village parsonages, even as ministers were on the frontiers of the original set of the Mississippi valley. I believe that if an enlig and zealous laity will consecrate themselves to ranging fields for spiritual labors where such using all the advantages in transportation and cor cation which the mechanical revolution supplie dedicate their years and energies, not to the perpe of a past doomed by the changes which have m present, but to a new type of pioneering, a new ch to their own and their people's higher loyalties, th find a response on the part of young ministers sponse which will change the rural field from a course training ground for quick jumps to ur suburban projects, into what it used to be—a bro for a life-work in an effective ministry.

. A Vacant House

By Prof. W. E. Lillo

vacant house on a vacant farm in the Red River My first owner was a Norwegian. He was a pio- e started the first school. He and his neighbors first Lutheran church. The early Lutheran pas- t many a night under my roof. I remember his words: "The earth is the Lord's and the thereof." "The cattle on a thousand hills are nce I heard him say that God had been good utheran people. He had given them the rich the Red River Valley for their inheritance.

ext owner was the son of the pioneer. He in- the farm. He loved the land and the church. a community builder. His wife was a devoted n. Six children were born to them. One died. ars and laughter, joy and sorrow, have hallowed se. These were happy years.

their passing the family grew up. The girls and moved away. The younger boys departed. hn, the oldest, remained to help the old folks. nderstood that he should have the farm. Then xpected happened. The father died. He left Thus, his estate had to be probated—his property according to law. The farm had to be sold. John high as he could—but it was not enough. A ner who already owned a whole section outbid is man was a grain farmer. He worked from ight months a year and spent the winter in Oh, I know it was all legally done. The man money, and in the age of the machine it is hat counts.

ot, of course, the only vacant house on a vacant here are many, many such. Consider these facts: the years 1950 and 1954, 13,376 farm homes dis- l in Minnesota alone—an average of over nine day. During those same years over half a mil- ns disappeared throughout the nation. And the increasing. The year ending in April, 1957, biggest drop in farm population in our entire Over 1,800,000 people left the land. Today only ur total population remains on the farm. Thus ber of vacant houses on vacant farms is grow- 's gift of the land to people has become a gift w. For young men like John the door of op- in farming is closing fast.

lly, perhaps, but somehow I cannot help think- this farm was stolen. It was stolen from God. Consider His words: "Thou shalt not covet thy neighbor's field." and again: "Woe to them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth." The land is a trust from God. Christians cannot escape their responsibility.

It was stolen from the community. There can be no community without families. Yet the rural community with its homes and churches and schools, its moral standards, its personal and neighborly contacts and friendships, has been one of the most powerful forces in America for the building of Christian character and good citizenship. Today this community is dying, and with its decline goes the local town whose welfare depends on the land and its people.

It was stolen from the Church. It takes families to make a congregation. Tractors do not make good deacons nor do combines come to worship on a Sunday morning. A landed aristocracy wintering in Florida will not sustain the Lutheran Church in a rural parish.

But, most of all, this farm was stolen from John. The half-section on which this house stands is more than adequate for a family farm. He would have made this his home. His children would have found joy and love and security under the blue skies and in the sunlit fields with God. Today John is somewhere in the crowded city, untrained for urban work, fighting for a job, perhaps, with the unskilled and the unemployed.

Perhaps a vacant house on a vacant farm should not pass judgment on the affairs of men. Yet, I cannot help but wonder.

Throughout all history concentrated land ownership has been a menace to public welfare. It has been a source of discontent and revolution. In Russia and China it was an invitation to Communism. The small, free, independent farmer, owner and master of his own acres, has been the pride and strength of this nation. Today he is being replaced by a landed aristocracy; a system that has been a curse wherever it has existed.

Economists tell us that it is a trend—and that trends are inevitable. Karl Marx would have agreed with them. He said the rich would continue to grow richer and the poor poorer, until revolutions would sweep the western world. America disproved his prophecy. When the Industrial Revolution came, America enacted laws to guide and control its effects. Factory and child-labor laws;

(Continued on page 12)

Built in 1843, "Muskego Church" is now on the campus of Luther Seminary, St. Paul.

The second church, erected in 1869, is to be preserved as a historic shrine.

The church of the future—the house unit at right is already

. . . It's a Matter of Mission

By O. G. M

This is a story about the oldest congregation in The Evangelical Lutheran Church. The name of it, by the way, is not, as most ELC folks have been brought up to believe, "Muskego." There is a settlement by that name a few miles north, and probably most of us will have quite a time learning to call the congregation by its right name. When I visited there a few weeks ago, one of the men was at some pains to make me understand that "the name of the congregation is *Norway* Evangelical Lutheran Church; its church building stands on *Norway* Hill; *Norway* Hill is in *Norway* Township, Racine County, Wisconsin." So that is that. This story, then, is about Norway Evangelical Lutheran Church which, next fall, will celebrate its 115th anniversary.

This is not an historical sketch. We ran plenty of them back in 1943 and the years immediately preceding, in connection with our Church's centennial. This is a story which, while it roots in the past, is being played out to the fullest extent in the present, with some important lessons for the future. Above all, it is the story of a Christian congregation facing a radical change in its God-given mission.

The story begins with a fine, strong "open country" congregation situated in one of God's beauty spots some twelve miles west and twelve miles south of the great city of Milwaukee, Wisconsin. There, on a knoll, stands a brick church. Erected in 1869, it replaced the famous so-called "Muskego Church," the log structure which was built in 1843 and now is a sort of "Holy Place" for the entire ELC. Many years ago it was moved to the campus of Luther Theological Seminary, St. Paul.

The church building on Norway Hill is surrounded by a cemetery which is even older than the congregation. Shaded by beautiful trees, lovely rolling woodlands and farm lands are all around it. The cozy parsonage is just across the road. This is an open country congregation at its finest.

Norway congregation was never large. In 193 listed as having 383 baptized members. In th decade it made an appreciable growth and is reco 1946 as having 559 members. During the next five until 1951, it scarcely grew at all, showing an incr only 16 souls. While not large, that is still a pres rural congregation. That it was a good congregat who have had occasion to visit it repeatedly can So the beginning of our story is with a strictly congregation, in which nearly every member living from God's good earth.

When one turns to the statistics of the past few one discovers that something strange has been h ing. From 575 souls in 1951, the membership j to 709 souls in 1956. Today there are more th members in the congregation. During the past years 400 have been added to the rolls.

What has happened? In the answer to that q lies the importance of this story. What has ha is that the city has moved into the open countr industrialization of the cities, largely as a result of War II, sent city workers out into the country seek homes away from the crowds of the city they were gaining their livelihood. First it was a t in many instances it was just a matter of wint summer lake homes. Then it became a sizable of people. Farms were cut up into residential s sions. Homes of the most modern type were bui typical city family had taken over the open and was loving it.

As far as the Norway settlement is concerned, son has to see this development in order to bel I drove through not one but several building d ments where it would have been possible for imagine that I was within fifteen minutes' drivi tance of some city like Chicago, Los Angeles, o neapolis. Yet this was in the open country. The were commuting anywhere from a dozen to

hirty miles each morning and evening. They ning their livelihood in Milwaukee, Waukesha, and a few even in Kenosha. And they were ng the country, even as the country was ruraliz- city.

was the result for the congregation? First, astonishment. Next, probably a bit of resent- inally, a realization that God was speaking this development. Let us look at that a bit sely.

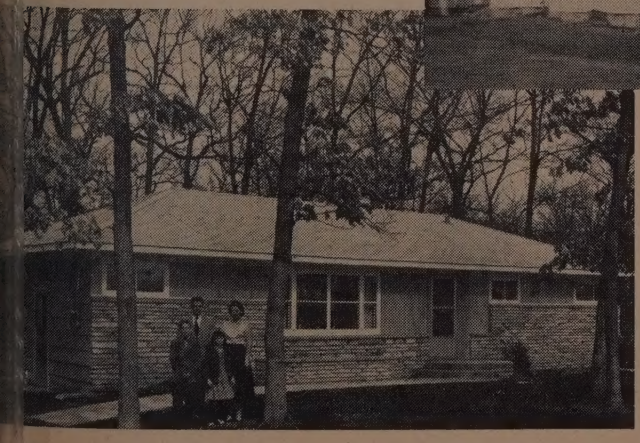
vas a congregation of Jesus Christ. Now, a con- is a group of Christian people to whom, to cripture, "the ministry of reconciliation" has en. There is nothing said in the Bible about gation being responsible for only a certain type . There is not one rural Gospel and one city f the city moved to the country, then the coun- egation must share its heavenly gifts with the

exactly what has happened in Norway Congre- Here are a few figures to show how far it has d: Today, 72% of the members are urbanites; are farm folks. The Sunday school has grown f whom only one-fifth come from farms. Else- ill be found a picture of the Church Council of gregation. If you study the caption, you will at of the 17 men pictured, only six are farmers. at is not all. The lovely church on Norway Hill was not intended to accommodate a city congregation suddenly moved to the country. What to do? Build, of course, and build they did. They did it as close to the old church as they could. First it was a parish house. Before it was completed it was discovered that church attendance had increased to the extent that even multiple services in the old church could not accommodate the crowds. So the new parish house was made to house a temporary place of worship. It is now in use, and already plans for building a large stone church in connection with the new parish house are all but completed. In a matter of a few years the old church on Norway Hill will be able to look over its shoulder at a fine new church building. The old building will have become a historic shrine.

Anyone who thinks that a transition like that is easily made, is mistaken. The people are quite frank to acknowledge that there was not a little opposition when the new mission of the congregation began to be apparent. However, the pastor of the church, the Rev. Charles T. Paulson, made two statements to me which are worth recording here. Said he, "When people get acquainted they find that the other fellow is pretty nice." Asked whether there was still some feeling of resentment among the older members, he replied, "I think integration may now be called fairly complete. If any opposition exists, it has gone underground."

What of the future? That is a fairly easy question to

At right is one of the oldest dwelling houses n the Norway Township community. Mrs. Clarence Jacobson is pictured with her on Donald and her nephew, Philip. Donald the fifth generation of Jacobsons to live n this farm. Part of the present building the original parsonage built by the Rev. Claus L. Clausen in 1843.



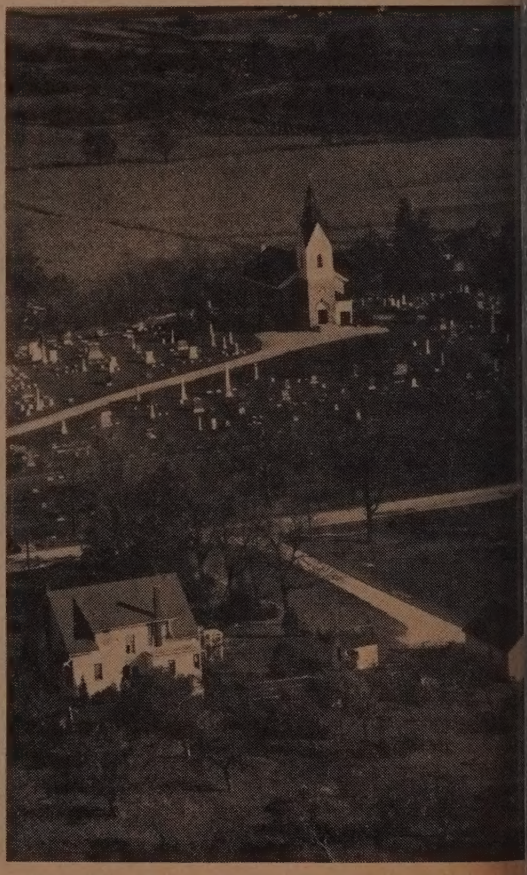
In contrast to the staunch old farmhouse are the modern up-to-date houses now being built. This is the home of Mr. and Mrs. Lowell Roed and their children, Duane and Diana. Mr. Roed, a carpenter, built his own house. The family transferred to Norway congregation from St. Olaf Church, Detroit, Michigan, in 1956.

The Church Council of Norway c
tion. Left to right (seated): Orville
son (draftsman), Eugene Gunderso
er), the Rev. Charles T. Paulson,
Bakke (shop supervisor), Roy Fra
vertising), Arthur Froehlich (truck
Julius Van Valin (farmer), Melvin
(farmer). Standing: Louis Noll (
Lester Johnson (farmer), Ralph
(export checker), Charles Noll (i
inspector), Richard Johnson (budge
ger), Willis Johnson (machinist),
Cummings (electrical engineer), Os
leth (farmer), Wilhelm Anderson (te
company foreman).

answer. I mentioned a few paragraphs back that 400 baptized members have been added to the congregation during the past eight years. Only nineteen of them, representing five families, are rural. That tells the story. As to future growth, two factors are important. One is that of the more than 200 urban children who attend the Sunday school, 40% are from unchurched homes. The second factor is, of course, that the move to the country has by no means stopped.

What it comes down to is this: Norway Evangelical Lutheran Church is no longer a rural congregation. I said to Pastor Paulson, "You seem to be a country preacher serving a city congregation." He agreed with a smile. For many years to come, there will be a staunch and fine nucleus of farm people in the congregation. However, its future lies in serving the urban population which has come to love the countryside in which it lives.

Is this, then, the solution to the so-called "rural church problem"? Not at all. Norway congregation isn't particularly interested in solving anything. It is merely interested in accepting the mission the Lord of the Church has placed before it. If a person wants to do any moralizing about it, the conclusion which will have to be drawn is that every congregation—open country, small town, suburban, or inner city—will have to analyze its own situation and in the light of that analysis answer the question, "Lord, what will you have us do next?" Whether in the slums of a great city or in the green countryside surrounding Norway Hill, it is all a matter of mission.



An open country congregation at its finest. The church building on Norway Hill is shaded by beautiful trees, lovely rolling woodlands and farm lands are all around it. The cozy parsonage is just across the road.

. The Cost of Progress

By O. Leonard Orvedal

"movement forward; the onward course," Webster's definition of "progress," there is a pay. Because of progress a whole new value- merges. To some it seems good; to others bad. ery farm there is a "graveyard" of old ma- -symbols of an agricultural age now outmoded. a pretty sight, but who would plead for a o horse agriculture? Modern technology has a "better life," but a price has been paid. new age of agriculture emerged, more and d machinery piled up in the "graveyard." It used. No one wants it. This is a cost of prog-

ig red barns which used to house all the power in the form of sweet-smelling hay, together the other buildings necessary for the horse- y stand empty in many areas. Technology and ation have made the barn a liability for cer- es of farming. The big red barns stand empty, atinels of another age. For often a new system se for old tools. This also is a cost of progress. are the intangible costs too—the costs in *values.* he days of REA, Saturday was the time for on Kerosene Lamp," for the junior members mily. What a smelly job to fill the lamps and chimneys! The temptation to take short cuts vided an opportunity for Mother to do some g on the subject. The sense of togetherness, tion, achievement, and belonging — somehow ercame and subdued the disagreeableness of the hat project today on a Saturday provides the embers of the family with this value? It would nkable to bring back the kerosene lamp, but we have to find the "moral equivalent" of mon tasks. Another cost of progress.

is a whole treasury of literature given us in days of simple agriculture which remains to- a collection of antiques. "The Village Black- "The Barefoot Boy," and other gems could not written against the setting of the rural scene he setting is gone. What ideals in our time ace these? This, too, is a cost of progress.

ew face of the great plains of our country is rapidly emerging. New communities are there, and old comfortable community patterns are fading away. Even old church-patterns are caught in the "onward course" of which the Church is a part.

The difficulty with the Church, however, is that there antiquity has a sentimental value. It is hard to say goodbye. It is hard to adjust oneself to new realities.

The "graveyard" of old machinery, of old buildings, and even of old values we must reconcile ourselves to in the everyday world. It may cause us pain, but we pay the price. The cost of progress is unrelenting.

The Church cannot afford to treasure the old at the expense of the new. Patterns must change. We should be concerned, not with stopping progress, but only with the legitimate costs of progress. That cost may be our own well-loved "patterns." But the Church faces costs always. It is the cost which Jesus gave to us, the denying of self and the taking up of the cross.

It is when church people get the "pattern" of the Church confused with its "mission" that progress stops. The "mission" often demands that the "pattern" be changed.

The Church has a "mission." Its mission is partly to help develop new values in an emerging society. With a wrong value-system a new society can be tragically outmoded in spite of its new tools. With the wrong value-system the care of land becomes less important than profit. A wrong value-system with new tools and new sources of power can now more quickly destroy fertility than in the old days. Progress multiplies potential both for good and evil.

Progress does not reduce the needs of men for the Church and her Gospel; it rather increases them.

But the Church must be there. It must be on the land. It must be in the communities of the future. And we must pay the costs of progress to keep the Church strong and living "in the land which the Lord your God hath given you."

In future generations, perhaps our descendants will look back with awe at the wisdom of their fathers. Perhaps they will note the "graveyard" of outmoded Church-machinery and will say, "Our fathers paid the cost of progress."

Double Church in Chin

By Rolf A. S

A constant attempt is being made by direct and indirect methods to assure the world that there is a thriving Church in the midst of Communist China. Many well-meaning people who have not had all the facts, or who have been influenced in special ways by Communist pressure, have unwittingly become tools of this propaganda. Certain things have developed recently which give emphasis to the fact that not everything is well for the *true Christian Church* in China.

Actually, there is a double Church in China. The one that has held to its full Christian faith and has been unwilling to become a tool of the State and its philosophy has been under persecution and trial. In order to exist it has had to go underground. The Church that is mentioned as thriving under Communist regime is that segment that has signed the Communist Manifesto and has virtually become a tool of the State.

Hundred Flowers Blossom

There is evidence that some of the pastors and Christians who went into this alliance with the State have been sadly disillusioned. About a year ago there was a short period when the Communist government declared a changed policy and stated that it would welcome letters of criticism by its subjects. This period of freedom to criticize was poetically called "hundred flowers blossom"—but it also produced brambles. Some of the pastors and other Christian leaders took the government at its word and wrote criticisms that were later made public. That period of freedom was short-lived and recrimination is being heaped upon those who used the invitation to voice their convictions. They have been branded as "rightists," subject to imprisonment and other punishments. The fact that there were people within the Christian Church who dared to criticize has made the government more open in its opposition.

"The Party Orders You . . ."

The Catholic International Fides Service has recently issued a translation of a document that is called a secret directive from Office No. 106 of the Chinese Communist Party to its members abroad. The document is dated February 12, 1957. Members of the Chinese Communist Party living abroad are instructed as follows: "The Catholic and Protestant Churches are both organizations which are in complete service of the espionage activities of capitalistic imperialism. Their aim is to penetrate the Party, profit from the people, and oppress the people. The churches established in cities and countries throughout the world are scattering their poisonous doctrines to fight Communist socialism.

"Therefore, following the directives of the Party chiefs, our comrades must find out means to enter into the heart of those churches; they must help the newly-founded secret police organization. In every one of the sections of the Church they are ordered to use great activity, prepare with zeal and every force at their disposal, and set off a general attack, even calling upon the Church's God for help. They must exploit the alluring force of the female sex and so organize a united front for this battle. To reach this end, to divide the churches from within, to oppose one section of the Church to another, the Party organization has purposely established the following nine p

These points instruct the C nists to bore from within, ac baptism in the churches and be tive in them, and especially bori church schools. They are to disorder and give secret help church member desiring to ret the mainland. They declare th seek to put the church to death

We recently heard of a ma has come out of China to Hon One of our missionaries has viewed him and reports as follo

A Broken Man

"I found Mr. Friedlaender ph a broken man as a result of the tortures to which he had bee jected while in prison in Pekin months ago, after six years of im ment, he was deported. He h get to America to join his wi is still under the doctor's ca showed me deep, wide scars wrists, which was deformed fr tortures. His leg was broken the ordeals, his abdomen ruptur became almost blind too, so t has to place written material three inches from his eyes. E he reads with difficulty. He was beyond imagination because he unyielding Christian.

"I asked about Paul Macken whom he knew nothing. He wa ever, convinced that he must in China because the Reds wo give him an exit permit. If s would be under constraint, p and not dare to mention the the outside world.

"I asked: 'Haven't the Reds c their methods and stopped th tures in prison, so they don'

A Communist Party directive — an interview with a man released after six years of imprisonment — the story of what has happened to those who went back to the mainland — all tell what is really happening to the Christian Church in Communist China . . .

that today?' He threw back and laughed. 'Of course they ure in their prisons,' he said. the method of their system.' owever, China is completely un- r control so they can carry on rtures secretly behind prison ot, of course, the model prisons o outsiders!) while tourists ex- bout the clean streets and the flies. He said he met a num- ine Christians who are suffer- me and again he emphasized ristians and those 'atheists' ot possibly get along together was amazed that some West- nought that there was a possi- co-operation. 'Not for a true n,' he said with finality. He is riting a book, *China Behind* hich the National Broadcast- npany intends to publish. But g is slow because of his eyes."

Divide and Rule

ply to those who imply that Christian liberty in China to- Friedlaender writes: "The pur- he Communist today is to be- nd mislead the free world into g that Christianity enjoys free- their atheistic state."

oes on to say: "There is a proverb, 'Outside—a sheep's side—sale of dog's meat.' That eling as I read the pronounce- f the great and small oppor- rom among the clergy in Red who endeavor to convince others integrity, of which they them- ren't sure at all.

n assure you that during my years of captivity in the claws Communists in China, I had to meet and talk to hundreds good Christians (my estimate is rather conservative), Chinese and foreigners, representing clergy and laymen, Protestants and Catholics, who were convinced, just as I was, that atheistic Communism in matters of religion invariably follows the old Latin motto 'divide and rule.'

"Communist bosses of China, who as a rule are anti-everything that does not agree with their materialistic ideology, are trying hard to eradicate the Christian faith among the Chinese people, directing their main blow not so much at Christ as the Son of God and our Savior, as at loyalty to His teachings embodied in the New Testament."

Those Who Went Back . . .

We have some recent information concerning individuals known personally to most of our missionaries. Some of them were in Hongkong and were lured into China by promises of religious liberty and lucrative positions of honor in the Communist Church. Here I use only initials in order that the people concerned may not be too closely identified. I can, however, assure you that they are all real and that they are identified. C. and K. who left Hongkong a few years ago and went into the interior as radical puppets of the new regime, have both been in prison a couple of years. W. has been accused of "rightism." M. C. is being accused of rightism for things he wrote during the "hundred flowers blossom." The radical successor to our pastor in Sinyang is being accused of rightism. He had made a trip to Hankow at government expense, had gotten a new suit of clothes, was ordained as a puppet pastor and was given money—all under government auspices. At Sinyang he had used newspapers as texts for preaching to the Christians who have met at Szu Chi Pia since the church was taken over by the Communist years ago.

L. C. who has studied in America and returned to Communist China last year, has been sitting in his home without a job, ignored by the government. Evidently his funds will eventually run out and he will become quite pliable. Prof. W. K. T., who went into China from Hongkong praising the Communists and thinking that he was getting a fine job teaching English at a university in Canton, has been given indoctrination and now has been sent into the country to labor on a collective farm.

Conditions in China are revealed by the following facts: In Shanghai rice is rationed at 28 pounds per person a month, four ounces of oil per month (a well-to-do person would use more than that at one meal), four ounces of meat per month (but often he cannot buy that), and sixteen feet of cloth a year. Conditions in the rural areas are worse, and many people never see rice. They must live on the coarser grains.

Let's Face Facts

Let us not be deceived. The leopard does not change its spots. The devil may take many forms, but he and his agents will continue to try to snuff out faith in the world and destroy the believer. Let us face facts realistically and thank God that in spite of the cruelest type of opposition in China, there are true believers who retain their faith in spite of suffering and in the face of death. Let us pray for them and pray that their period of trial may soon be alleviated and their faith vindicated in the face of the enemy.

Correspondence

She Wants a Peaceful War

►In the March 25 issue of LUTHERAN HERALD there was a letter entitled, "Consistent Behavior Wanted." I do not think letters of this type should go unchallenged, especially when our leaders are slandered by blanket statements.

I do not disagree with the entire contents of the letter but I do believe that we should be more careful as to the accusations toward our leaders. I realize full well that the clergy is not without sin and that it is not necessary to agree with everything that takes place. However, I firmly believe it is wrong to make blanket statements, discrediting the clergy and family. Attitudes of discrediting the clergy do more to discourage the winning and keeping of youth than all the sinful advertisements put together.

The letter asks the question, "When is a pastor successful these days?" and goes on to answer, "When he has a huge congregation, rapidly adding new members." I say—hurray for the pastor and congregation! That's their task. Since when is it a bad thing to open the doors of your church wide and fill the pews to capacity and overflow to standing room only?

Then we come to the statement, "A beautiful new church." It is marvelous to see that our congregations are growing so rapidly as to necessitate more buildings. It is difficult to build *old* churches. I know no reason why the pastor of a new church should be accused of riding a success wagon because of a new building which a congregation, not the pastor, has built.

The "plushy parsonage" was something to read. It is obvious that the writer hasn't been around much. I've seen parsonages in this day and age without plumbing, in the Midwest. I have been in Home Mission parsonages where the Sunday school, and sometimes Sunday morning services, were held for a year and more. This is hard on furniture as well as on the parsonage family—but they are usually happy for the experience. I also know of many new and lovely parsonages, well furnished and nicely kept—and it is about time!

As for a large car, that's also about time. The pastor's car is used 90% for church work. Most pastors are driving low-priced cars. Any talk concerning the pastor's car usually stems from envy. Just remember that a car is the pastor's tool, just as a salesman could sell very little if he couldn't get around.

Last, but not least, we come to the great stimulating topic, the pastor's wife. I quote: "A fashionable wife who never, no never, offends the Ladies' Aid president, etc., etc.," Since when has it become necessary for the pastor's wife to offend anyone? Thank goodness, we have reached the place in history where the officers of church organizations can get along very well without the pastor's wife's advice. The modern pastor's wife is wise enough to know that we say, "Yea, yea and nay, nay." The pastor's wives in the United States are among the best educated group of women found anywhere. Get to know your pastor's wife. She is a very human person wi same trials and tribulations as yo experience.

There was a young man in th of battle who received a letter nagging wife; and it was almos than he could bear. He wrote b her and asked her not to writ kind of letter again. At the end "Let me enjoy this war in peace. is a joke that can be turned prayer. Life is pretty hard fo of us these days. It is a real st and a real warfare, and I kn modern prayer more simple a more sincere than this—Let me this war in peace.

MRS. ARTHUR O. PED
Los Angeles, Californi

He Disagrees

►I would like to disagree wit annual editorial against high baccalaureates.

A statement from the annual of Dr. Paul C. Empie, executive tor of the National Lutheran C helps put the whole issue into perspective. "Granted that it is ing to Christian integrity to exte hand of fellowship where such compromises one's witness of t also distorts public understandi appreciation of the Church to de the hand of fellowship where tension would not compromis a witness."

I rather suspect that in most towns where the ELC is to be especially those that are not metropolitan centers, the major of the community is in the C orbit.

In many of our communities fuse to participate in baccal services "distorts public underst and appreciation of the Church.

(THE REV.) ROBERT A. ON
Truman, Minn.

Again the Name

►Many of us in the ELC ar to note that we lately have had tention called to the name of o Church. Two years ago I wrote article concerning the name Church. The name I suggeste "United Evangelical Lu Church," with a brief reminder meaning of each word in the

A Vacant House

(Continued from page 5)

anti-monopoly laws; workmen compensation laws; progressive income taxes; these are cases in point. Shall monopoly in land—the most vital of all resources and God's gift to people—be left uncontrolled and unregulated? What is the answer of the Church—what is the Christian answer to this question? I wonder, I wonder.

And so I stand alone and brood—a vacant house on a vacant farm. Sometimes in the ghostly hours of the night when the wind begins to rise, I seem to hear the faint footsteps and muted voices of those I knew in better days. But I realize it is only the sighing of the wind through the loosened windows and the swaying of open doors in the empty rooms. When the gray dawn breaks again it will find me standing lonely and forlorn, unpainted and unkept; the symbol of a system where Wealth is God and Man is servant to the Machine.

e appropriateness of taking the
if the smallest of the uniting
es.

delighted to hear that the sug-
name, together with other
was brought to the attention
General Convention in 1956. If
had been taken at that time,
ould undoubtedly not have been
ity for The American Lutheran
. The abbreviation of the name
:) neither sounds good nor
ood in print.

name of the forward-marching
of Christ in the world means
han many realize. It is there-
ped that at the impending June
ion every voter will have a
to cast his vote for one of the
rought before the assembly and
ng will be well when the ma-
as spoken.

(The Rev.) V. O. Aaker
Clear Lake, Wis.

Blowing Up?

rently there is a storm blow-
regarding the liquor question.
ng to the March 25 Lutheran
, two votes were cast opposing
ion or enforced abstinence.

the physician who says, in ef-
e we to condemn overeating,
moking, as well as drinking?
see the parallel between *eating,*
g and *drinking.* One can gorge
l, or smoke to excess without
ring anyone's life but *his own!*
ple common sense will clearly
at indulgence in drink can, and
es, endanger the life and hap-
of many innocent victims.

mention is made of teachers
cration, like Christ, who drank
And of course we often hear
one about Paul's advice "a lit-
e for the stomach." Apparently
parallel is being attempted.
e no connection whatever be-
he simple, slow pace of biblical
nd the breakneck speed of our
nechanized age. If a man over-
d in Christ's time he might
along the road in a near-stupor,
off his camel or donkey. Small
But a drunk driver in this age
slaughter is a menace and a
l killer.

r is a cancer in our society,
ing and polluting the lives of all of us whether directly or indirectly. Would the good doctor suggest only palliative measures for a malignancy? Or is it not common procedure to excise or otherwise seek to destroy it? Moderation, the middle of the road attitude, sounds to me like the lukewarmness mentioned in Rev. 3:16.

My fervent thanks to Mr. Sannes for his staunch stand on abstinence. He lays it right on the line. With enough church people of his stature, we can unite and rid our beloved country of this shameful scourge.

William Erikson
Beverly Hills, Calif.

Would We Revert to a Law?

►Who can say it was wrong for Noah to drink his wine? But no one can deny that it was the cause of stumbling to his son Ham.

For years the question, is it right or is it wrong, in regard to drinking, or other more or less socially accepted appetites, in this world has met with no decisive answer. We hope to find a law, Thou shalt, or Thou shalt not.

The Apostle James points out the royal law: "Thou shalt love thy neighbor as thyself." Our Savior points this out also, in relationship to the Great Commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind."

The answer to the above questions is truly found in these two commandments. For example, in drinking, does it show love towards God and my neighbor? We find that there is no indication of what we want for ourselves, but there is much evidence in Scripture, if we would truly search, that points up how we can love our neighbor, or cause him to stumble.

Frank Frederickson
Delavan, Wis.

"An Angry Letter"

►This is an angry letter from a wife and mother. My niece was recently struck down by a drunk driver. Her head was crushed, she lost an eye, most of her nose, her jaw and her teeth.

Who is to blame for the plight of this heartbroken girl? Not entirely who, but *what?* Liquor, and all those who approve of its use, whether in "moderation" or to excess. Moderationists are trying to justify their own moral weakness by sitting by in sanctimonious smugness, nodding their approval to moderate drinking.

Any way you look at it, liquor is an instrument for evil. Those who are neutral, or tolerant, can shoulder some of the responsibility for the thousands of broken bodies lying in our morgues each year. My brother is a police officer who helps to "pick up the pieces." He rages: "How can anyone in his right mind condone the use of alcohol, *any* alcohol?" *All drinkers* are partners in these holocausts, because they probably would *not* support legislation for the return of rigid prohibition.

In the past, my husband and I have occasionally taken a cocktail in friendly Lutheran homes. The stricken look in our children's faces has become a reproach to us. We are firmly convinced that true Christianity and liquor, in any amount (except Holy Communion) *do not mix.*

Mrs. Jean Hanson
North Hollywood, Calif.

Worse Than Gambling

►In a recent issue of Lutheran Herald, I note that some of our people seem to approve of liquor. Drinking Christians justify their dirty habit by saying, "We are no longer under the law." "Let no one pass judgment on you in questions of food and drink" (Colossians).

How far afield can some people get? Just because we cannot fulfill the Law, is no reason for not seeking to live uprightly and decently.

Most states rigidly prohibit gambling. Is gambling a worse vice than drinking? Could indulgence in gambling result in a hideous freeway collision? Could gambling cause a young girl to find herself pregnant? And yet we sanctimoniously prohibit gambling and allow drinking and all the rottenness directly attributable to it.

Some may smugly assert that liquor is usually harmless when not taken in excess. So are narcotics! But our government has sense enough to prohibit the sale of narcotics over the counter. The parallel is not complete, but it is enough to make any sane person stop to consider.

(Mrs.) Eleanor Carlson
Hollywood, Calif.

BOOKS *in Review...*

Family Portraits

DANGEROUS FATHERS, PROBLEM MOTHERS, AND TERRIBLE TEENS. Carlyle Marney, Abingdon Press, $2.00, 128 pages.

This book hits close to home. Caricatures of bumbling fathers, doting mothers, and perplexing teeners come to life out of an obviously vast store of counseling experience.

Paternal pride is stripped when a father reads about the too pious, too silent, too om-

nipotent and too immature men seeking to fill the role of head of the house. But there is also sympathy for the man who becomes only an impersonal appendage acting as *biological incidental* (at birth), *economic necessity* (during growing years), and *responsible party* (in reckless teen years).

The over-solicitous mother, described as "smother," comes in for rough treatment also, particularly in relationship to sons. This subject generally receives far too little attention, and is the best section in the book.

The chapters on teen-agers are varied. One about the masks teeners wear is exceptionally perceptive, and should be of help to the "one man's family" who has difficulty understanding their "bewildering off-spring."

This is more of a swab than a scalpel. It hurts, but not enough. One would also wish that a good Southern Baptist author would spend more time indicating where the cures can be found, than classifying the causes of family sickness.

L. DAVID BROWN
Minneapolis, Minn.

Fifteen Centuries Ago

SON OF TEARS. Henry W. Coray, G. P. Putnam's Sons, $3.95, 316 pages.

SON OF TEARS is a biographical novel about one of the greatest figures in church history, although to many the name may be only vaguely familiar. Some recall that there is a city in Florida which bears his name; others may have heard of him as one of the early church fathers. Pastors will know him as one of the mighty Christian theologians, whose writings, particularly "The Confessions of St. Augustine" and "The City of God," have influenced and molded the Christian Church from his day forward.

The novel begins with Augustine's life as a teen-age boy in North Africa, in the town of Tagaste, and as a university student in Carthage. About two-thirds of the book deals with Augustine the brilliant scholar and teacher and his ever-increasing struggle to find satisfaction, a peace of some kind. He walked a long, weary road before he came to Jesus Christ and salvation in Him.

But all this seems an overly-long prologue to the last third of the book—the portion that really brings a name to life. Through his gifts as preacher, writer, and church administrator, Augustine strengthened the fifth century Christian Church in North Africa in a time as fearful and disturbed as these atomic days. In his refusal to flee to safety in the desert, when the Vandals overran the North Africa cities, and in his persuading his brother bishops to stay and comfort their congregations, he was very like the East German Bishops of today exhorting their pastors to remain in the Communist Zone as true shepherds of their flocks. The Augustine of the last hundred pages is worthy of a whole book to himself.

NAIDA KNATVOLD
Minneapolis, Minn.

Intellectual Adventure

THE IMAGE OF MAN IN AMERICA. Don M. Wolfe, Southern Methodist University Press, $5.00, 426 pages.

Many a theologian today has felt the need for a Christian anthropology, and many a pastor on stepping into the pulpit and looking at the men, women, and children looking back at him has felt the need for a more acute and thorough analysis of the American portrait of man's nature in order that he might more effectively bring the Gospel to bear upon whatever are the fixed aspects that still respond in man during this period of general disillusionment.

The author follows the stream of American answers to the great question of human nature. Is man inherently evil, inherently good, or simply an infinitely plastic, responsive mechanism acted upon by his environment?

The book is an intellectual adventure which should stimulate the preacher's mind [illegible] the doldrums of cliched conclusions. Th[illegible] graphical sketches are delightfully inform[illegible] The descriptive introductions to the di[illegible] periods of our American history give a [illegible]ful photographic continuity. The ques[illegible] not one of agreeing or disagreeing [illegible] recognizing the value of raw material ca[illegible] and expertly laid out. It is a book of [illegible] value.

ROBERT LUTNE[illegible]
Parkland, Was[illegible]

Faith and Food

THE BIBLE COOKBOOK. Marian O[illegible] Bethany Press, $3.95, 335 pages

The dark-skinned woman of Biblica[illegible] grinding her grain between two flat [illegible] seems a far cry from modern housewives [illegible]ing in modern kitchens. But as food [illegible] an important part in Biblical life, so i[illegible] an important part today, too, and mo[illegible] portant there is a strong link betwee[illegible] for the body and food for the soul.

The author has made her cookbook F[illegible] informative, and usable, in a unique, att[illegible] way. Each of the seventeen chapters [illegible] own introduction and Ten Command[illegible] or rules. The chapter on suggested m[illegible] divided into three seasons: seed time, [illegible] time and cold. Vegetable recipes are

under pot herbs and green herbs. "[illegible] the Multitudes" is just what it sug[illegible] recipes for feeding crowds. Some rec[illegible] actual meals served in Biblical time[illegible] been preserved, and two of these are in [illegible] Generally, all the recipes are old fa[illegible] which have been rechristened with [illegible] names.

From the beginning section of su[illegible] Table Prayers to the concluding Bene[illegible] the author has made it very clear tha[illegible] Faith and Our Food are more closely [illegible] up with our daily living than any oth[illegible]

KATHRYN K. HAU[illegible]
Minneapolis, Mini[illegible]

For the Family Altar

J. R. Hestenes

d the Sixth Sunday After Easter

Samson—Man of Contrasts

The Epistle: I Peter 3:15-17 • The Gospel: Luke 12:4-12

Monday, May 12
ASSIGNMENT
Read Judges 13:5

e boy shall be a Nazirite to God rth; and he shall begin to deliver rom the hand of the Philistines."

on was appointed before birth to l's deliverer from the Philistines. was a need for a deliverer and is assigning the task to this child be born. To equip Samson for gnment He would give him super- physical strength, in addition to spiritual background. How Samson hold to this purpose was yet to Either he would be faithful to it is own sinful nature, fail God and ple.

od, none of us is ever born into rld without an assignment. We come into life to be useless. There ace for us to fill and a work for o. For this reason You bestow the Sonship upon us and give us gifts Quickly impress upon us that we e to glorify You in our lives.

+ + +

Tuesday, May 13
GOD WITH HIM
Read Judges 15:14

When he came to Lehi, the Philistines came shouting to meet him; and the Spirit of the Lord came mightily upon him.

Because Samson was assigned, God was with him. Not only had he endowed him with physical strength, He visited him with His Spirit. Bound by the enemy, the ropes that held him fast "became as flax that has caught fire, and his bonds melted off his hands." Then he proceeded to slay one thousand of the Philistines with the jawbone of an ass. Following this episode, Samson was in great thirst. God supplied him with water, signifying His presence and His care. Thus did Samson lend himself.

Help us to know, O God, and to trust, that in whatever You have asked us to do, therein also You give the power to carry it out. Teach us to rely upon Your presence and Your Spirit. Standing alone we are helpless; standing in You we are strong. Make us quick to call upon You and to do so daily, remembering that we live and proceed in You. Amen.

+ + +

Wednesday, May 14
THE STRONG MAN
Read Judges 16:3

He arose and took hold of the doors of the gate of the city and the two posts, and pulled them up, bar and all. . . .

Samson *was* a strong man. There is no denying that. Word had been spread abroad among all the enemy. Time and again he demonstrated that the shackles that could bind a man of ordinary strength could not bind him. But this was also a weakness in Samson. He relied too much on this strength. It made him vain and self-reliant. He forgot that he needed a strength beyond himself to be a successful judge, and to wage war for God.

Spare us, dear Father, from the sort of strength that is weakness. Let us look to the armor with which we surround ourselves, to discover the chinks of pride, self-reliance, and the small man's creed, "I can do all things." Make us strong by leading us to confess our weaknesses. Bring us to the point where we sincerely say, "I can do all things through Christ." Then we shall be useful to You and therefore used of You. Amen.

+ + +

Thursday, May 15
FRATERNIZING
Read Judges 16:4-6

Delilah said to Samson, "Please wherein your great strength lies, you might be bound, that no one bdue you."

n was playing with fire. He was to destroy the enemy but through foolishness was allowing an agent iemy to destroy him. Delilah knew w to feed his vanity and did so to discover the secret of his great . "Entice him," she was instruct- d see wherein his great strength mson was only partially aware of ger he was in. But he kept con- himself he could handle it. He rting trouble.

ous Father, when we pray to You, 's not into temptation," then give common sense to keep ourselves om it, and thus co-operate with Your high purposes. As Your create in us a keen sense of dan- that we shall be fearful, but that be wise. We ask for a full measure visdom. Amen.

Friday, May 16
WEAKNESS
Read Judges 16:15-17

And he told her . . . "If I be shaved, then my strength will leave me, and I shall become weak, and be like any other man.

Delilah kept on until she finally discovered the secret of Samson's strength. She was working for the enemy. It is sure that she thought it more important to uncover the secret than Samson thought it was necessary to keep it hidden. And through persistence she won her victory. Samson lost, the people of God lost. In place of giving in, he should have broken company with Delilah. Somewhere he had lost sight of things and was not in the hands of the enemy.

So many defeats can be avoided, O God! So many battles are lost that could have been won! The reason they are lost is that we did not realize there was a battle going on; we did not call the enemy by name. We courted danger and were consumed by it. Forgive us our presumptions, O God. Save us by Your strength that we be destroyed not by our weakness. Amen.

+ + +

Saturday, May 17
BITTER FRUITS
Read Judges 16:30-31

And Samson said, "Let me die with the Philistines." Then he bowed with all his might; and the house fell. . . .

The last days of Samson were sad and tragic. Having given away the secret of his strength he lost it. The enemy took him and robbed him of his eyes. They made sport of him. They laughed at the helpless giant, the strong man shorn of his strength. But Samson had enough. He made a prayer to God, a last prayer for strength enough to destroy these of the enemy. "Then he bowed with all his might; and the house fell upon all the lords and all the people that were in it." Samson died also in the destruction. This was the end of his career.

Your apostle has spoken clearly, O Lord, to remind us that whatever we sow we shall reap. If we sow unto the flesh we shall of the flesh reap corruption. But, if we sow unto the Spirit we shall of the Spirit reap everlasting life. Be ever with us in our sowing, and direct us in the way of truth and righteousness.

Horvath to LWF

"Stay Out of Hungary"

Janos Horvath, president of the State Office for Church Affairs in Hungary, has told the Lutheran World Federation in effect to "keep hands off" church concerns in Hungary.

The Communist official rebuked the international organization for what he termed its "foreign help" in what appears to be the last in an exchange of four letters with Scandinavian church leaders concerning church-state relations in Hungary.

"Hungarian Lutherans — believers, clergy and bishops — will solve their own problems in accordance with the interests of their church without any 'help' from outside," he wrote.

"The 'foreign help' has so far only caused confusion—especially the unfounded and rather brutal manifestations of the Lutheran World Federation in the press and radio have only expressed the oppression and the Western propaganda," he added.

As a result, he said, "the reputation and the popularity of the Lutheran World Federation have not increased, on the contrary."

The letter dated March 25 was in reply to one sent February 21 by the Scandinavian prelates calling upon the Hungarian Government to allow the church to "be free to shape its own spiritual and organizational affairs."

They also asked the Government to do everything in its power "to establish conditions which will enable the faithful servants of the Lutheran Church in Hungary to resume their full activity."

The reference was to Bishop Lajos Ordass, deposed as Primate of the Church, and Bishop Zoltan Turoczy, who has been removed as head of the Northern District. Bishop Ordass is first vice-president of the Federation.

The Scandinavian letter went on to say: "It is an irrefutable fact that in Hungary a legally elected bishop has been sentenced and removed from office by the state authorities, thereupon rehabilitated and reinstalled in office, only to be degraded once more—because he was not willing to contribute to what the state terms 'constructive solutions.' And this the fate of Bishop Ordass has its equivalent in that of Bishop Turoczy."

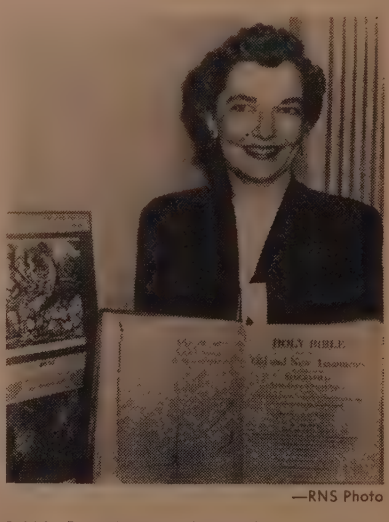
Catholic-Protestant Hymnal

An interconfessional hymnbook for use in the schools of the West German State of Hesse has been completed here by a joint Protestant-Roman Catholic commission.

Entitled, "We All Sing Together," it contains 88 hymns which in text and melody have been used by both faiths.

The hymnal was designed so that Protestant and Catholic children in the interdenominational schools of Hesse might sing chorals and hymns during music lessons and general school events.

During recent years the practice had been largely abandoned in schools because school officials did not know which songs were acceptable to both confessions.



—RNS Photo

BIBLE RETURNED—This Bible, taken from one of the Washington D.C. government buildings in 1814 when the British burned the city, was recently returned to the American people as a goodwill gift from a British Naval officer. The volume was printed in Philadelphia in 1807.

More Than a Mile . . .

Camel for Preacher

An unusual fund-raising cam started in Cossano Belbo, a villa Italy, has focused attention on a P tant itinerant preacher who liv hermit's life in the over-whelm Roman Catholic community.

He is Giuseppe Cerruti, 42-yea member of an Evangelical sect, w easily recognized by his long l and hair, his bare feet, and the k colored tunic which he wears around his waist with a red rope

Goal of the campaign, initiate the village's local druggist, is to the preacher a camel.

Mr. Cerruti never rides on ve and his legs are his only mea transportation. But once he adm that the one thing he would reall to own was a camel.

Second Reformation Due?

A "second reformation" was seen by Dr. Stanley I. Stuber as sible outcome of the challenge by the dawn of the atomic age to tianity.

"The new atomic age, with its ships, rockets and vast energy, i greatest challenge to Christianity the Protestant Reformation," sai Stuber, who is general secretary Council of Churches of Greater sas City, Mo.

"There is every possibility," h 400 ministers and laymen at the ni banquet of the 28th annual vocation at Colgate Divinity S "that it will, over the next centu so, radically transform not onl thinking and the theology o Church, but also most of the pr ways and means of applying its tian message."

Dr. Stuber said that "this cha which can represent a great fo movement in the church, may bring about the second refor which is now so desperately n throughout Christendom."

r Bible at Fair

erican visitors to the Brussels 's Fair have been invited to in- one of the first Martin Luther a thick, leather-bound volume netal clasps.

elongs to J. Kellinckx, Brussels ner, who said he is considering offers from American collectors vant to purchase the item.

Luther Bible, according to Mr. kx, was printed in Antwerp Van Liesveld. He said it was f the very few volumes that es- the Inquisition during the Span- cupation of Belgium."

ard University Adds air of Catholicism

stinguished British scholar has amed to the first professorship nan Catholic Studies to be es- d in Harvard Divinity School's r history.

Douglas Horton, dean of the said that as of July 1 Christo- Dawson, a British Catholic his- and author, will be the first Chauncey Stillman guest pro- of Roman Catholic theological

he same time Dr. Horton an- d the appointment of another ian, Canon Robert Henry Law- ater, to the newly created pro- ip of World Religions. Mr. s professor of systematic theolo- principal of the Montreal Dio- Theological College at McGill sity. His appointment also be- effective on July 1.

new Catholic chair was made through a gift of Chauncey n, class of '29, in honor of his who was graduated from Har- 1898.

mmenting on the new professor- r. Nathan M. Pusey, Harvard nt, said:

s an exciting prospect for Har- with its Protestant Divinity to be able to announce at one e addition of two such impor- ofessorial foundations and two ominations as those of Chris- Dawson and of Canon Robert Lawson Slater.

Stillman professorship, he said, luminate for future ministers Protestant denominations the

—RNS Photo

INDEXING DEAD SEA SCROLLS—Dr. James Muhlenberg of Union Theological Seminary, New York, is shown with an electronic computer which compiled the first complete index of a major portion of the Dead Sea scrolls. In preparation for making the index, some 30,000 words from the scrolls were transferred to IBM cards in Italy. Later the cards were sent to the United States, where the data was converted to two reels of magnetic tape by the computer in two hours.

history, theology, and dogma of the Roman Catholic Church and its implications to the modern mind."

Canon Slater's task, he said, "will be to interpret the various religions of the world so that the Divinity student may thus gain a clearer insight and firmer faith in the truth of his own religion."

The professor of World Religions, he said, will seek to show what Christians can learn from other religions "the better to communicate their faith to both Christians and non-Christians."

Kirchentag Plans Set

East and West German Protestants recently met in Hamburg to discuss plans for the next DEKT rally to be held in Munich, Bavaria in August, 1959. The DEKT rallies are a permanent institution of the Evangelical Church in Germany and are designed to encourage Christian laymen to participate actively in church and public life.

Attending the preparatory conference were 500 Protestant churchmen, scientists, politicians, economists, artists, and publicists. They were divided into eight working groups, each of which discussed problems in its particular field.

Also attending the conference were 30 foreign guests from other European countries and overseas. It was disclosed that the Soviet Zone authorities had granted travel permits to only 25 representatives from East Germany and had rejected 140 applications.

The East German embassy in Bonn asked to have representatives at the conference, but this bid had to be refused because the conference is private. The embassy had expressed great interest in the meeting.

Last DEKT rally was at Frankfurt in August, 1956. Another had been planned for Erfurt, Thuringia, in the Soviet Zone, last year, but DEKT leaders were forced to call it off because of conditions imposed by the Soviet Zone regime.

The conditions were rejected because they would have injected politics into the church gathering. One was that Protestant members of the East German government be given a place on the agenda to talk about the Communist "peace policy" in East Germany. Lack of time prevented the projected 1957 congress being switched to Berlin or a West German city.

Seven Clergy Brothers Dedicate New Church

Seven brothers, all ministers, participated in the dedication of the new $150,000 Grace Lutheran Church at Augusta, Wis. May 4.

The Rev. Edmund Schedler, pastor of the 850-member congregation, said it was the first reunion of the brothers since they gathered for the funeral services of their father, the Rev. Paul Schedler, Sr., in 1949. The mother of this family of eight was unable to attend the service because of failing health. She is nearly 88, and lives at Athens, Wis., where her oldest son, Herman, is pastor.

To give each of the brothers opportunity to take part, the local congregation mapped an extensive program. At the worship service in the old white frame building, brother Herman was liturgist, and brother Joel, pastor at Stover, Mo., preached.

Carrying Holy Communion vessels and Bibles, the congregation then proceeded to the new building on an adjoining lot, for a door-opening ceremony at the main entrance. Here Edmund officiated, assisted by members of the building committee.

Then followed the initial worship service in the new church with brother Paul of Pekin, Ill., preaching and brother Walter of Bear Creek, Wis., as liturgist. At an evening service, emphasizing mission work, brother Oscar of Louisville, Ky., preached and brother Arthur of Berlin, Wis., was liturgist.

Like their father before them, all seven brothers are ministers of the Lutheran Church—Missouri Synod. Among them they have at least six sons who are or plan to become ministers.

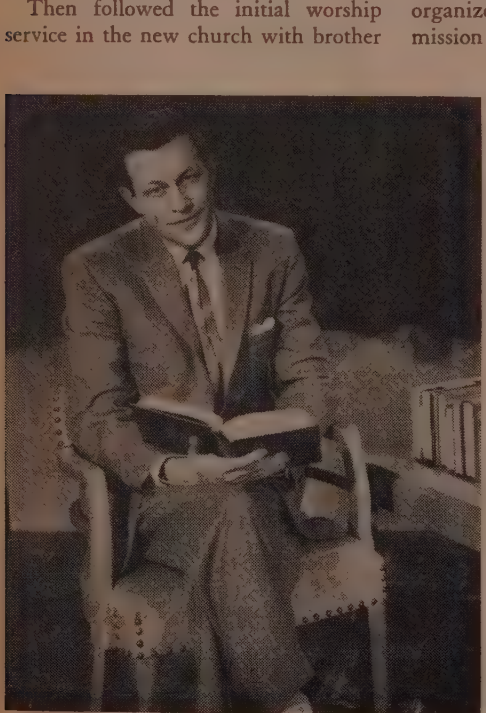
ULCA to Spend Million on Urban Churches

The United Lutheran Church in America by 1960 will be spending at least a million dollars a year in developing urban churches.

Dr. Donald L. Houser, executive secretary of the Board of American Missions, said the accelerated home mission program is aimed at meeting one of the church's most crucial contemporary problems—the skyrocketing population.

In addition, Dr. Houser predicted, by 1962 the United Lutherans will be establishing 100 new home missions annually.

It is estimated that the ULCA will organize a minimum of 85 new home mission congregations this year.



INVITATION TO CHURCH—The Rev. A. Reuben Gornitzka, pastor of Central Lutheran Church, Minneapolis, is shown in a scene from a new series of one-minute TV films distributed by the ELC office of public relations. The films, entitled "Invitation for Tomorrow," invite viewers to attend church and are intended for use on TV on Saturdays. Some 130 stations in 44 states are using a similar series which features Dr. A. N. Rogness, president of Luther Seminary, St. Paul, Minn.

—ELC Photo

Southern Seminary, Austin TALC Office Requested

Two resolutions affecting the ing American Lutheran Church 1961 were passed at the recent con tion of the Texas District of the

One motion called for the estab ment of a Lutheran seminary in Southwest and the other asked Joint Union Committee of the mer Churches to consider locating southern regional office of TAL Austin, Texas. Present plans cal the office to be established 200 north in Dallas.

More than 300 pastors and lay gates from Texas, Arkansas, and isiana attended the convention hel the campus of Texas Lutheran Co in Seguin.

The resolution regarding the nary requested the executive comm of the Texas District to contact si committees of all other National theran Council churches in Texa the purpose of "co-operatively and moniously taking all necessary ste ward the establishment of a Luth theological seminary in the Southw

Asks Immigration Change

Dr. Paul C. Empie, executive tor of the National Lutheran Co was among the signers of a join ment asking the 85th Congress to sider a four-point program to br existing immigration legislation.

Congressional action was urg finish the Hungarian program b ceiving 3,000 additional refugees 19,000 Hungarians still in Austria by giving the 32,000 "parolees" i country the status of aliens adm for permanent residence.

Changes were also recommende

—Bring the basis of the quota s up-to-date by substituting the census for the 1920 census.

—Give priorities in admittan close relatives of U.S. citizens or dents; to skilled workers in science, and industry; and to esc persecutees, and refugees, thus en the U.S. to help in any future gency, such as the Hungarian ex

—Give fuller support and lead to the United Nations' refugee gram and to the Intergovernm Committee for European Migra

n May Ordain Women

authorizing the ordination of as pastors in the Swedish State n Church has been passed by mbers of the Riksdag (Parlia-

etically, the measure permits to receive the priestly office in e Church as of July, 1959. It a fight for the ordination of begun in 1919.

ver, the ordination of women s will not be possible until the approved by the Lutheran Convocation, which will meet ordinary session next fall.

Convocation, at its last biennial held in October, 1957, voted 36 against such ordination. the Convocation again exer- veto right, a parliamentary proposing abolition of this e is expected to be submitted Riksdag.

a revision of the Swedish Con- requires ratification by two ve Riksdags separated by a election. Should this happen, permitting the ordination of will become law. This cannot 1962.

al circles said that if the Con- exercises the veto once more, will precipitate a growing de- or divorcing the Church from e.

n Properties Given a National Church

United Lutheran Church in has turned over property more than three million dollars Andhra Evangelical Lutheran , Guntur, India.

Earl S. Erb, executive secretary Board of Foreign Missions, who returned from India, said the y includes eight hospitals, a col- ve high schools and training and 800 elementary schools. In , the United Lutherans are 2,000 churches, chapels, and y buildings of worship to the Church.

real estate has been secured over ars by the United Lutheran since its first missionary, Fa- ristian Frederick Heyer, started on in Andhra in 1842.

In spite of hardships . . .

Rural Colorado Congregation Builds New Church

Weather is an all-important subject to farmers.

It's an important factor, too, in the development of a rural church. Bad weather means poor crops; poor crops mean little money to brighten the home, the community, or the church.

Since 1950, the southeastern part of Colorado has had bad weather. The open prairies were burned with hot dry winds. Farmers in irrigated valleys had to watch their precious water as it meant life or death to them.

In this setting is one of the lone churches in the ELC, Trinity Lutheran of Fowler, Colo. Trinity is one of eight churches in the Denver Circuit, which is over four hundred and fifty miles long. Inner circuit fellowships were few and far between, crops were poor, people were leaving the farms for the factories. What the sun didn't burn, hail crushed.

Such a picture might have caused anyone to tighten up and fear the future. Instead Trinity Lutheran struck out in a building program.

Today, eleven months after the ground was broken, Trinity Lutheran has a new church. It includes a parish unit with eight classrooms, a small chapel, an up-to-date kitchen with all built-in equipment, dining room that will easily serve two hundred people. And best of all, Trinity has a sanctuary that will seat 240 with an overflow of another 40. Parishioners are also happy that they have at long last been able to give their pastor, the Rev. Marlow Engberg, a study in the church.

Such an undertaking might have filled the people with fear, especially since the weather was against them, but putting their trust in the Lord, Trinity Lutheran was able to build a $75,000 church.

Dedication day for Trinity Lutheran of Fowler, Colorado was April 27.

Scholarships Granted

Three ELC men were named this month as recipients of graduate study scholarships.

Dr. Howard Hong, head of the philosophy department at St. Olaf College, has been awarded a $4,650 grant for independent study by the Rockefeller Foundation in New York. Dr. Hong plans to use the grant for a year's research in Denmark into the social-political thought of the 19th century Danish Philosopher, Soren Kierkegaard.

The ELC Brotherhood has announced two 1958 recipients of their Post-Graduate Theological scholarship: the Rev. Arndt Halvorson, recently elected professor at Luther Seminary; and the Rev. David Granskou, assistant pastor at First Lutheran Church, Albert Lea, Minn. Each was given a $2,000 grant.

Pastor Halvorson, until recently pastor of Hope Church, Minneapolis, will sail in July with his family for studies at the School of Theology in the Uni-

versity of Edinburgh, Scotland. Pastor Granskou will begin his study in September at Princeton Seminary, Princeton, N. J., in the area of New Testament theology.

Hinderlie in Europe

The Rev. Carroll Hinderlie, ELC youth director, recently left with his family for a 15-month study period in Europe. In addition to the study which he plans at Heidelberg University, Pastor Hinderlie will have charge of a Luther League work camp in Alsace-Lorraine this summer and will be a delegate to the LWF youth director's meeting in Denmark.

The Rev. David Brown, associate youth director, has been named by the Luther League board to the position of acting youth director during Pastor Hinderlie's absence.

Norwegian Princess to Visit St. Olaf

Cries of "Velkommen" and "Fram, Fram, Kristmenn Krossmenn" will probably greet the ears of Norway's young Princess Astrid when she visits Northfield, Minnesota this month.

"Fram, Fram—" was a battle cry for one of her early countrymen, King Olav, and has become part of the official seal of St. Olaf College.

Princess Astrid, who is in the United States to help Minnesota celebrate its centennial, will give a message of greeting to the St. Olaf student body at chapel on May 9. Then the St. Olaf choir will sing a musical greeting to the princess.

Afterward, the princess and her party will be honored at a luncheon on the campus, at which Prime Minister Einar Gerhardsen will present a brief greeting from the people of Norway to the people of Minnesota and St. Olaf College.

ELC Membership Total Reaches 1,083,007

Baptized membership of The Evangelical Lutheran Church totalled 1,083,007 at the end of 1957, according to statistics released by Dr. O. H. Hove, General Secretary.

The ELC gained 39,777 members during 1957, or 3.81 per cent over the 1956 total of 1,043,230. Last year's statistics showed a total of 2,680 ELC congregations throughout the U.S. and Canada, served by 1,479 pastors.

ELC Sunday school enrollment increased from 311,561 in 1956 to 328,611, a growth of 5.47 per cent. report listed 2,524 Sunday schools 39,375 teachers and officers.

Valuation of property owned by congregations rose from $172,7 at the end of 1956 to $192,849,1 year, the report indicated. At the time, indebtedness of congreg climbed from $26,931,719 to $3 629.

Local congregational expense talled $34,173,979 in 1957 as com with $30,790,854 the previous yea

DISTRICT	1956	1957	Gain	% o
Eastern	242,445	250,384	7,939	3.2
Northern Minn.	128,214	131,203	2,989	2.3
Southern Minn.	203,870	211,528	7,658	3.7
South Central	86,089	87,050	961	1.1
South Dakota	95,875	98,913	3,038	3.1
North Dakota	122,920	124,843	1,923	1.5
Rocky Mountain	44,439	47,159	2,720	6.1
Pacific	55,283	60,589	5,306	9.6
California	41,584	47,053	5,469	13.1
Total U.S. Only	1,020,719	1,058,722	38,003	3.7
Canada	22,511	24,285	1,774	7.8
Grand Total	1,043,230	1,083,007	39,777	3.8

People

Chaplain Thomas O. Willia U. S. Army, conducted English l sunrise services at Munster Cath in Ulm, Germany. This one-time man Catholic cathedral became a theran institution at the time o Reformation. After the Easter se twelve babies, all children of se men, were baptized by Chaplain liamson.

The Rev. Harold E. Everson, fo pastor of Lands and Minneola Ch es, Zumbrota, Minn., is now se his new parish at Baldwin, Wis.

The Rev. M. O. Ensberg, past Our Savior's Church, Spokane, W has accepted a call to be chapla Immanuel Lutheran Home at Kali Mont.

The Rev. Nyre Urness of Pe Lakes, Minn. has accepted the ca become pastor of Our Savior's Ch Spokane, Wash.

The Rev. Ordell Nordness wa cently installed as pastor of the sing-Waterville parish of Water Iowa.

The Rev. Dar Roa, Waldorf Co pastor, participated in the Yale Un sity meeting recently of the Nat Association of College and Univ

The Rural Life Commission of the ELC has now been in existence for ten years. Present members are: Alfred Setness, Fairview, Mont.; Harold Hofstad, Bismarck, N. Dak.; Joel Njus, Inwood, Iowa; A. O. Torgerson, Detroit Lakes, Minn.; Harold Everson, Zumbrota, Minn.; Charles T. Paulson, Waterford, Wis. Seated: Elroy Skaar, Hudson, S. Dak., and Paul Hanson, Willmar, Minn.

s. The following weekend he st counselor at a youth evan- rogram at Zion Church, Staten New York.

Rev. A. Alvon Nelson has re- his pastorate at Our Savior's Denver, Colo. to accept a call Church, Decorah, Ia., succeed- Rev. R. A. Ofstedal. Pastor Nel- begin his new work in July.

Rogness, senior at Augustana Sioux Falls, has been awarded s scholarship for study at Ox- iversity in England. President Augustana student body, Paul n of Dr. and Mrs. A. N. Rog-

d Anklam was installed recent- assistant and minister of youth ation at Hauge Church, Chi- e Rev. S. J. Thompson, pastor. klam, previously of Windom, is a graduate of the Lutheran stitute.

Rev. Robert A. Reusche has re- s pastor of the LeRoy Church, Minn. to accept a call to Faith Arcata, Calif.

ain Dean Hofstad, stationed at Air Base in France, was on the the Armed Forces Choir clinic cently at Berchtesgaden, Ger-

Rev. Norman Nielsen has re- his pastorate at Westwood St. Louis Park, Minn., to be- ice president in charge of de- nt at Augsburg College, Min- , Minn., an institution of the n Free Church.

r Askeland, representative from ana Academy, Canton, S. Dak., South Dakota Boys' State re- he rank of fourth place among e is the son of the Rev. and ob Askeland of Peever, S. Dak.

Rev. and Mrs. L. T. Reishus nored April 27 at a golden wed- niversary by their former parish, lley, near Velva, N. Dak. Pas- shus served the parish for 27

Rev. H. G. Loddigs of the Min- LBI staff was the main speaker ion Emphasis Days at Augus- ollege, Sioux Falls, S. Dak. in

NEW PARISH EDUCATION UNIT—This new $365,000 parish education unit was dedicated on April 27 by Grace Church, Watertown, S. Dak. Contained in the new structure are 14 classrooms, an assembly hall, kitchen, three study rooms, an office, library, Scout room and choir room. Enrollment in the congregation's Sunday school exceeds 1,000. Dr. Sidney Rand, director of the ELC's Department of Education, conducted dedicatory rites. The Rev. Norman Hammer is the present senior pastor of Grace Church.

The Rev. Robert Cordes, formerly of Parshall, N. Dak.; has moved to his new parish, Oslo Church, Texhoma, Texas.

The Rev. Burnell A. Lund, formerly of Mauston, Wis., is now serving as pastor of Viroqua Church, Viroqua, Wis.

The Rev. Eugene Nilsen has resigned as pastor of Christ Church, Opportunity, Wash., to accept a call to First Church, Chicago, Ill.

Obituaries

Mrs. Helen Johnson, wife of Sudan Missionary Ernest M. Johnson, died March 27 in Africa at the age of 28 years. She was born November 29, 1929 in Seattle, Wash., the daughter of Mr. and Mrs. Hjalmar Johansen. She was graduated from the Seattle Lutheran

Bible Institute in 1950 and the Emanuel Hospital School of Nursing in Portland, Ore., in 1953. Soon after their marriage in 1953 the Johnsons sailed for Paris for language study before going to their mission field. They arrived at Tchollire par Garoua in the French Camerouns in March, 1955. While Missionary Johnson planned and built an industrial school, Mrs. Johnson set up a temporary medical dispensary.

Mrs. Johnson died suddenly at Tchollire, French Cameroun, the mission station where they were located, on March 27, 1958. The funeral services were conducted the following day by the Rev. Donald Flaten, missionary at Poli.

Since there were no English-speaking people present other than Mr. Johnson and the Flatens, most of the service was held in the French and Fulani languages. The local French functionaries had prepared an attractive coffin of mohogany planks surmounted by a large cross. Quite a large group gathered, including many of the local chiefs in ceremonial dress, the local French officials, students from Mr. Johnson's school, and others of the local congregation and area.

Helen was buried on the Tchollire Mission Station near the new chapel and the new dispensary which her faithful ministry has helped to inspire.

Memorial services were held at Ballard First Lutheran Church, Seattle, Washington, on April 1, 1958. This was her home church and the church to which her parents belong.

The Rev. A. Elmer Moe, pastor emeritus of Bethlehem Church, Aberdeen, S. Dak. died of a heart attack March 31. Funeral services were held in Bethlehem Church April 4, conducted by the local pastor, the Rev. E. W. Nervig.

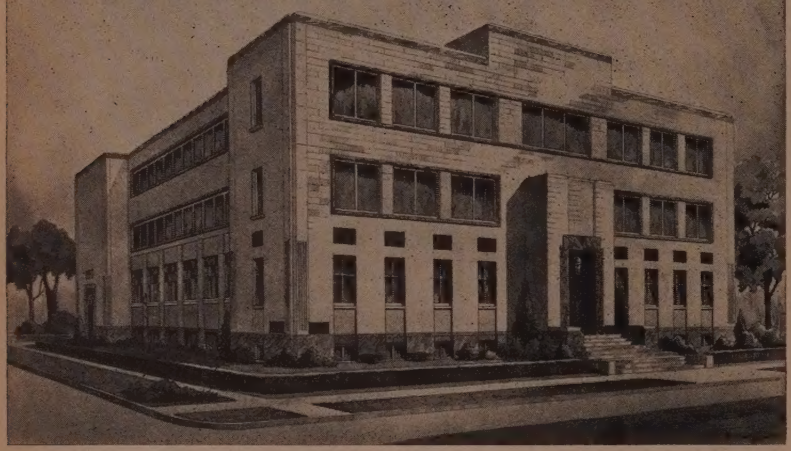
Pastor Moe was born at Astoria, S. Dak., April 7, 1884. He was educated at Red Wing Seminary, Red Wing, Minn.; Chicago Lutheran Seminary; and the United Church Seminary, St.

Paul, from which he graduated in 1909. He also did graduate work at Colombia University and the University of Illinois.

Ordained to the ministry in 1909, Pastor Moe served parishes at Stanwood, Wash.; Lyle, Minn.; Waseca, Minn.; and Aberdeen, where he served from 1924 to 1952. Upon his retirement he was made pastor emeritus of Bethlehem Church. Since his retirement he has served a number of parishes on an interim basis.

In 1909 he was married to Della Ahre, who survives. Among his surviving children are the Rev. Sylvan R. Moe, pastor of First Church, Janesville, Wis.; and Don Moe, superintendent of the Parkland Children's Home, Everett, Wash.

Our Record in 1957



- A NEW BUILDING. The planning and bringing to completion in 1957 of our enlarged and modernized Home Office building has been an exciting project.
- INCREASE IN BUSINESS. A 32.7% increase in issued life insurance over the preceding year is encouraging evidence of the esteem in which our product and our service is held by policyowners in 22 states.
- INSURANCE IN FORCE. Lutherans now own over $435,000,000 of Lutheran Mutual life insurance. By the end of 1958, we will be near the half billion mark.
- ASSETS. Our assets now amount to $89,963,601, an increase of over $8,000,000 in the last twelve months.
- INCOME. Total for 1957 was $15,383,496, up from $13,868,953 in 1956.
- SURPLUS FUNDS. An important part in the stability of any life insurance company is surplus. Our unassigned surplus is now $6,983,355.

Lutheran Mutual
LIFE INSURANCE COMPANY
Home Office • Waverly, Iowa

CHANGES OF ADDRESS FOR ELC PASTORS

O. V. Smeby, 3944 Camellia Lane, Barbara, Calif., 3-1-58

Trygve Skarsten, 427 E. 4th Ave. N. J., 3-28-58

T. S. Severtson, USS Hornet, CVA-FPO, San Francisco, Calif., 5-1-58

Lyle H. Shaw, 30th Med. Field Fitzsimmons Army Hosp., Denver, 3-1-58

C. S. Thorpe, 4031 Xerxes Ave. S. neapolis, Minn.

Announcements

Free—42 used junior choir robes, han of white Indianhead material. Black b cluded. Write Zion Lutheran Church, Iowa, the Rev. Hilmar Mostul.

Circuit Conventions

Clearwater WMF, May 9, McIntosh, Speakers: Missionary T. Homdrom of Africa and Pastor H. C. Molstre.

Vernon WMF, May 13, Mt. Sterling C Speakers: Missionary Cora Martinson of Kong and Pastor M. E. Silseth, Luthera fare Society.

Rock River WMF, May 14, First C Janesville, Wis. Speakers: Mrs. Shult Dr. Morris Wee.

Luverne WMF, May 16, Lake Shetek Camp, Slayton, Minn. Speakers: Mrs. Norswing, Missionary Marjorie Bly o mosa, and Pastor Jake Reinhardt.

Parish Conservation Ser

The merits of the propositions adv below have not been investigated a Parish Conservation Service assumes sponsibility in the matter. Send yo and communications to: The Parish C vation Service of The ELC, 422 Sout Street, Minneapolis 15, Minnesota. to ad number when inquiring.)

FOR SALE

Businesses

A going business, handling groceri goods, seed, feed, and gasoline. Lac Qu Co., Minn. Prosperous Lutheran comm Lovely home goes with it.

Homes

Beautiful lake home on Ponto Lake, Modern; west view; fireplace; 2 bed full basement. Nice for retiring coupl

FOR RENT

Homes

Room for rent with kitchen privile nice, quiet, Christian home in S. Mpls

2-bedroom apartment from June 1-S ½ blk. from Luther Seminary.

WANTED TO RENT

College student and wife need furnis partially furnished apt. or small house b 1. Vicinity of Augsburg College.

POSITIONS WANTED

Luther College student is interested taining summer employment in Chicag which involves working with children. be either with a family or at a childre stitution.

old girl desires job in Christian ng light housework and taking care n during summer months. 561-7D rimary teacher desires position in in Cent. Minn. or near S. Dak. Vill complete 3rd yr. college this 561-8D chool girl wants work in Christian ng light housework during summer or near Twin Cities. Character ref- desired. 561-9D boy, 17 yrs. old, wants summer farm within radius of 50 mi. of ies. Some compensation. 561-10E wants youth work for summer a church or other recreations set-up polis or its suburbs. Available June 561-11E (male) 23 yrs. old, needs work, church work, for summer months part-time work next fall while at- hool again. Prefers Milwaukee, Wis., field, Ill. area. Will consider other cept farm. 561-12E man needs employment. Farm or ork. 561-13E need choir director desires position an church in N or NE Mpls. or To begin preferably next fall. 561-14E

HELP WANTED

School girl wanted for summer would consider lady who could nce for housework in modern home t. town. 561-15F o assume kitchen responsibilities for Plan resort in N. Minn. area. Serve ests. Family type resort. Modern 561-16F needed to help with light house- care for 2 children during summer n Mpls. To live in—private room . Walking distance to Lutheran 561-17F County School Dist. in Oregon, needs . ed. and English teacher plus 1st, and 6th grade teachers. Excellent 561-18F couple to serve as full-time house- or 2 teen-age cottages in child care in Ia. Good case work supervision; salary with increments for learning b; professional recognition. Live in, rity. Needed by June 15. 561-19G eeper wanted in motherless, country t of Anoka, Minn. 3 children ages 7. No laundry. Live in. Prefer 25-60 561-20F

Sunday listen to

"Lutheran Vespers"

ted by Pastor Harry R. Gregerson The Evangelical Lutheran Church. at 4:30 p.m. on KSOO and 5:30 p.m. on KAIM; 6:30 p.m. MC and KTRF; 7:30 p.m. on :45 p.m. on KFBK; 9:30 p.m. on and KTW; 9:45 p.m. on KSPR; .m. on WCCO; and short-wave CJB (Meter Bands 16-19-25-31- lip this now as a listening re-

SACRED MUSIC
for the Wedding Service

VOCAL MUSIC

H — High M — Medium L — Low

THE GREATEST OF THESE IS LOVE Daniel Moe. ML..... $ .75

OH, BLEST THE HOUSE WHATE'ER BEFALL, Markworth. Duet for medium voices..... .50

A WEDDING BENEDICTION Lovelace. MH..... .60

A WEDDING PRAYER David Williams. MH..... .60

GOD OF LOVE, Dietrich. H..... .75

JESUS SHEPHERD, BE THOU NEAR ME, Bach. H, L..... .75

O CHRIST, WHO ONCE HAST DEIGNED, Lloyd. MH..... .60

O FATHER, ALL CREATING, Fetler M..... .60

O LORD MOST HOLY, Franck. H, M, L .50

THANKS BE TO THEE, Handel. H, L.. .50

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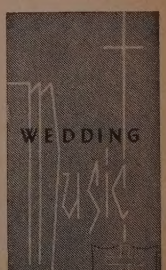

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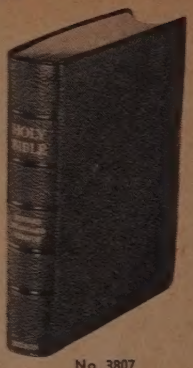

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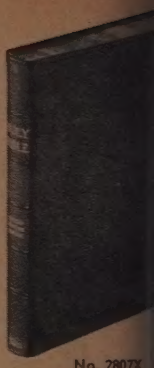

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